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## WEEKLY REVIEW.

—The Americans have great inventive genius, and the powers of the Patent Office are taxed to the utmost to keep account of the new discoveries reported from day to day. Yet in the matter of names of places one would think that the Americans were absolutely devoid of the inventive faculty. We take the following from an American paper :—

"At a recent wedding in Grinnell, Ia, the groom was a native of Bath, N. Y., the bride of Bath, N. H., and the officiating clergyman of Bath, Me. They made a pretty clean thing of that wedding."

Apart from a certain number of Indian names (mostly beautiful) every town or village can do nothing but meekly borrow the name of some place in Europe, or even Asia. So the country at large presents us with a Geographical Olla Podrida, where Pekins, Parises, Berlins and Cantons, Stockholms and Limas are thrown together in a way to make "confusion worse confounded."

—A correspondent thinks that in our remarks on "The Apostolic Church," two weeks ago, we overlooked the angels of the seven churches. We did not overlook them. Our reason for not speaking of them was this. The seven churches are brought before us some forty or fifty years after their first formation, and show plainly and disastrously the ravages of time. They testify not of apostolic times so much as of the post-apostolic age. John's life was lengthened out to an extraordinary term, insomuch that many of his brethren thought he would never die. These churches were mostly in a lapsed state; one or two were ready to die. The letters are actually written to the churches; "hear what the Spirit saith unto the churches," is found in each letter. It is not the angel that has left his first love, but the church of Ephesus. The word *angel* signifies *messenger*, not pastor, and some suppose that the messengers of the churches sent to John in Patmos for his final words, are referred to. In Malachi 2: 7, we read: "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts." The priests here referred to are Levites; their work is that of giving the people instruction regarding the will of God; they are messengers, angels, of the Lord of hosts, receiving the word from him and communicating it to the people. See Rev. 1: 1. The idea would then be that these seven churches had sinned against light; God's messenger was with them making known to them the mind of God; Christ says that he holds them in his hand, (Rev. 1. 20) they are under his immediate guidance. The angel of the Church of Ephesus would fulfil his mission by taking care that the Ephesian Christians hear the letter sent to them. On the supposition that we are to regard them as pastors, we should conclude that the plural ministry instituted by the Apostles had through the declining faith of the people and the lessened power of the Spirit merged into this form of government. In the 3rd epistle of John, written about the year 90, we read: "I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not; neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." This does not look as though there were a pastor there, an angel, but perhaps we may infer that the development of the Diotrephic spirit led to some modification of the ministry.

—The abolition of the Contagious Diseases Acts in England has not yet been followed in India, and in some quarters it meets with considerable resistance, chiefly from a military point of view. Soldiers will be soldiers; we must take them as we find them; they can't get on without drink, so we must give them the canteen; they can't get on without licentiousness, so we must provide them with women. And as it is not desirable that army doctors should have too much work, let there be care taken in the purlieus of vice to give the women clean bills of health. Thus we show our solicitude for our gallant soldiers.—Well, let us look at this short and easy demonstration. The recruit, a raw youth of 16, who has at the most had a glass of grog only occasionally, is immediately introduced to the canteen and instructed to draw his daily rations of strong drink. In the majority of cases he is educated to drink, by joining the army. Is this at all necessary? It used to be thought necessary to give sailors a daily allowance of grog; but in the American mercantile marine no such custom ever obtained, and is now being abandoned everywhere, we believe. If not necessary for sailors, why for soldiers? So too with regard to the other appetite mentioned. It is very easily stimulated, and when stimulated may become dominant; but it is also controllable. Nothing foments it as idleness; what the soldier wants is occupation of a diversified character, hard work, games, some object of legitimate emulation, and the abolition of the canteen. Ten thousand soldiers in the British army in India are at this moment giving the most emphatic expression to their conviction that the Canteen is a nuisance, a stumbling-block, a means of degradation, by their enrolment in the Army Total Abstinence Society. We wish that they who speak of prostitutes as a necessary evil, would remember that each of these was once a chaste person and fell from this state by seduction; and to say that prostitution is necessary is to say that *the seduction of the chaste is necessary*. We wish that people would understand what shocking ideas underlie their arguments for the State regulation of vice. The Bishop of Bedford lately spoke these earnest words :—

"God forgive those, I say, who teach that sin is necessary for the health of man; I say it is false. Why, when I was at Oxford, I knew brave, athletic young fellows—pulling in the college eight, playing in the college eleven—who yet led a life of perfect chastity. We want to rise to a nobler and higher level, we want something of the old chivalry that was once in vogue—we want that our men should feel that they as the stronger are bound to protect the weaker (Applause), not to seek to injure them. We profess to follow the example of the pure and stainless One—we hope some day to be like Him—but every man that hath this hope in Him purifieth himself, even as He is pure." (Loud cheers.)

—A friend sends this :—

"*Evolution*: Does not St. Paul sufficiently answer the Darwinian theory when he tells us that "All flesh is *not* the same flesh,—but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds."—(1. Cor. xv. 39.)

Evolution is a pyramid poised on its apex. A false analogy has betrayed many into yielding it assent. The great tree springs from an acorn it is true; but then that acorn could not have been if there had not been a great tree before it. And all the elements were foster-parents of the acorn; the soil, the sky, the sun, the ocean, day and night, the seasons, all were pledged to minister of their fulness unto it; in other words the acorn could do nothing without the wealth of the universe being consecrated to it. That only can be evolved which was previously involved.

—We see with regret the announcement of the death of the Rev. John Buckley of the Baptist Mission, Orissa. Yet we are thankful that he has been able to give so many of his years to India. We learn from the *Indian Missionary Directory* that Mr. Buckley, after having been engaged six years in pastoral work in England, came to India in September, 1844, more than 42 years ago. He has been of late years engaged in revision of the Oriya Scriptures and in training Native ministers. He was 73 years old. A notice of him from a Calcutta paper appears in our Epitome.

—We omitted to mention last week a very interesting meeting held in Grant Road M. E. Church. On the first Wednesday of each month, the usual prayer-meeting takes the character of a missionary meeting. The meeting last week was committed to the Native Christian Alliance, and was conducted by them. After a few words by the Rev. Dr. Stone, the Rev. Dhunjibhai Nowroji gave an address which was followed by one from the Rev. Appaji Bapooji. There was a good audience present, consist-

ing of Europeans, Native Christians and other Natives, and all appeared to follow the speakers with great interest. Much was said about the desirableness of promoting fervent affection and heartfelt confidence between Christians of the soil and those who come from other lands. Mr. and Mrs. Sumant Vishnu sang a hymn in the Native *pada*, accompanied by herself on the organ. We should have been glad to see a larger number of Native Christians present.

—We are very sorry to learn by this week's papers from England, that the Rev. Dr. Fleming Stevenson of Dublin has been suddenly removed by death. He was Mission-Convener of the Irish Presbyterian Church and visited the Missions of this and other countries, some years ago. He is the author of a much-esteemed book on Faith-work.

—Among the deaths reported in the *Christian* is that of Mrs. Girling, mother of the Shaker community. She had the delusion that she was an incarnation of the Deity. Up to the last she continued to affirm that she could not die.

—The *Amrita Bazaar Patrika* says that the institution of inviolate widowhood is not imposed upon women by men, but chosen by themselves because of "their angelic purity and goddess-like unselfishness." Why then make it compulsory and connect manifold disabilities with it? If widows are so angelical and godlike what a dastardly thing in the men to treat them as they do, as though they were a social curse, shaving their heads, clothing them in vile apparel and reducing them to servitude :

"If you seek any particular reason for this self-denying purity of our women, you will find it in the great truth we have mentioned with regard to early marriage. When a united couple have grown up to manhood and womanhood, the saplings being bent the trees are so intertwined that when nature snatches away the rougher one of the two the softer one would rather live on the memory of the lost, and rest herself erect on the imagined spiritual presence of her departed half than throw herself down and vilely to stretch towards another stock with whom naught but a sensual and superficial union is possible.

In the Police reports of this week we have an account of a Hindoo husband who killed his wife, *a girl of eleven years of age*, by striking her with a billet of wood. Girls of eleven and twelve years of age should be with their angelic mothers,

—We approve of tithe-giving as a minimum. The follower of Christ must make himself and all that he has, over to the Lord and seek the wisdom that is from above as to the way in which the money shall be laid out. The law of *a tenth at least* was given by God, long before the Mosaic law was given. We are to give as God hath prospered us, says the Apostle; but however small our income may be it will be well to give a tenth of it to the Lord. Faith is tried at such a juncture and should meet the test. Jesus was delighted when the poor woman gave her all to the Lord's treasury, and went home to work and earn enough for her meal. It is just as much the privilege of the poor to give proof of their faith in this way, as it is of the rich, and more. We do not approve of asking Non-Christians to support Christian work. We see no objection to receiving their contributions when unsolicited. We should make it evident to all men that the cause of Christ is carried forward by faith.

—We are exceedingly sorry to find this statement in the *Overland Mail* of Sept. 24:

News has reached Zanzibar that the King of Uganda had murdered all the English and French converts, and that the missionaries were in great danger.

We hope this may turn out incorrect, but it is in keeping with the reports that have been reaching us of late. We mentioned three weeks ago the death of the Rev. Mr. Flaherty, on his way home from Uganda, on the Red Sea.

—The *Rajputana Herald* (Ajmere) gives three or four columns to a discussion, the drift of which may be gathered from this extract :—

The point which should be brought before the forefront of this discussion is, whether or not the Hindus have any right at all to wound the religious feelings of the Moslems by the sounds of tomtoms and other musical instruments at an hour when they are deeply buried in religious mourning and lamentations. If the law allows the Hindus to pass by the Durga and to give a rude shock to the religious feelings of Her Majesty's Mahomedan subjects in this station, then let them by all means pass by the Durga with their procession.

One would not infer from what meets the eye in the Mohurrum procession as conducted in Bombay, that the festival had much connection with religious mourning and lamentation. The Hindoos take an active part in it. The *Herald* thinks the authorities should put a stop to the Dasara processions, for the sake of the religious feelings of the Mahomedans. This argument would really demand the abolition of all these noisy open-air processions.

—Many in India will be interested in the following paragraph from the *Ch. Missionary Intelligencer* :—

Our untiring friend, General Haig, is about to undertake a journey of missionary exploration on the shores of the Red Sea. He will inquire into the possibilities of utilizing the Gordon Memorial Fund for a tentative Mission at Suakin or some other port on the African coast, and also as to the openings for work in Arabia in connection with the new Aden Mission.

—Trombay, an island east of Salsette, is said to be a great place of resort from Bombay, on Sundays and holidays, for gambling purposes.

—Bishop Nynde, of the M. E. Church, is expected in Bombay by the Steamer due on the 1st or 2nd November. He wrote us from London, Sept. 20th, on the eve of his departure for Bulgaria where he was to hold the Annual Conference, October 1st. Bishop Nynde is accompanied by his daughter. He will hold the N. India Conference at the beginning of January, and the S. India Conference, at Madras, Feb. 3rd.

—The Italian traveller Bove thinks the Congo country has been over-estimated. If we may trust him, the value of the territory is insignificant. Even the Upper Congo has been too highly lauded, he thinks.

—The Rev. J. A. Wood, who visited India as one of the Inskip party, has resigned the pastorate of the Free Evangelical Church, N. Attleboro, Mass., and is proceeding to California for the sake of his health.

—Two articles on "the Lower Forms of Life," by Mr. W. J. Simmons, have appeared in the *Madras Christian College Magazine*. At the close of the second article the writer tells us what his aim has been: "I have by suggestion rather than by direct statement, endeavoured to help you to realize, also by references to facts, that the evolution theory is not quite as ridiculous and baseless as some of its critics would ask us to suppose." He is prepared to concede that it may need some modification,—but "he cannot believe that it will be laughed down or frowned down or reasoned out of existence." *Well*, if it has reason on its side it need not mind the laughter. But so long as not a single proof can be furnished of an inferior species permanently developing into a higher, so long, we fear, will laughter be forthcoming. The mere attempt to show that the confines of the animal and vegetable kingdoms dovetail each other is not in the least of the nature of proof that one sprang from the other. In a Botanical Garden we may find all genera and species of plants growing simultaneously; and the earth at large is a Botanical and Zoological Garden where all possible varieties of organisms are growing simultaneously as they were created simultaneously. The whale lives on animalculae, exceedingly minute but found in enormous quantities in the *habitat* of the whale. We are asked to suppose that when Nature succeeded in generating this tiny animalcula, the whale was non-existent and myriads of years away in the future. Now all existing nature is bound together by just such ties as these, one species depending on another and ministering to another.

—*In the last number of the same Magazine* is an article on "God as Man," by the Rev. W. Howard Campbell, L. M. S. This is a very able and well-written article, and the incarnation of God in Christ is very happily and impressively exhibited. There are one or two expressions that are likely, we fear, to mislead. Here is an extract :—

Before all creation, in the beginning was the Word, the *Jiweshwara*, or the *Logos* as Greek philosophers called Him. As a word is the expression of human thought, the necessary expression without which thought cannot exist, so the Divine Word is the outward expression, the self-projection of God, a distinct manifestation, and yet the same person. It is by Him that all things have come into existence and through Him that all things exist. He is thus not only the reflection of God and one with God, but He is also the type of all creation, and the medium through which the creative thought finds expression. He is the universal reason through which men attain truth, the infinite love by which they find union with God, the life in which they "live and move and have their being." Through Him the great teachers of the world such as Moses and Socrates, Zoroaster and Buddha uttered the sublime truths which still live in the lives of men; in Him all men, learned or unlearned, peasants or priests, rude barbarians or wise philosophers, have found and are finding light and guidance.

If so many beyond the pale of Christendom are already taught of Christ, we should think it would appear in their readiness to receive this Master when he is presented to them in the Gospels.

—The Dasehra meetings at Lucknow closed on Sunday evening last. We are much obliged to Bro. Jeffries for the interesting account of the meetings kindly pre-

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pared and forwarded by him. We understand that the Rev. Dr. Rudisill is holding special services in Cawnpore this week.

—THERE has been a grand Polo Tournament in Bombay, this week, and we are sorry—though not much surprised—to have to announce that there has been a serious casualty which, it is thought, has resulted in injuries to one of the parties from which he may not recover. Mr. Daly of the Central India Horse, son of General Daly, and Dr. Stewart *came into collision. Horses and riders rolled over together* and both of the latter were taken up unconscious and were carried from the ground. Mr. Daly was taken to the Hospital and continued for hours insensible. He is suffering from concussion of the brain. Dr. Stewart was not so much hurt.

—THE Rev. C. P. and Mrs. Hard were still in the neighbourhood of Sydney, September 20th, busy lecturing. One paper tells of a Holiness Convention in which they took part, and another fills two columns with statements about India, gleaned at an interview.

—AJMERE enjoys the proud distinction of having initiated a very important reform. Both the Moharrum and the Ram Lila processions were this year interdicted, the Hindoo and Mahomedan leaders not having been able to come to an understanding. No disturbance of any kind took place.

## NOTICES OF BOOKS AND REPORTS.

"*Our Country: its possible Future and its present Crisis.*" (*2nd Notice.*) "Probably not one in a hundred of our population has ever questioned the security of our future," says the writer of this masterly book, the Rev. J. Strong. This is true of the American-born population. Mr. Strong considers such optimism senseless. He says:

During the last four years we have suffered a peaceful invasion by an army more than twice as vast as the estimated number of Goths and Vandals that swept over Southern Europe and overwhelmed Rome.

These immigrants are not Goths and Vandals, but they have for the most part been brought up in a different civil and moral atmosphere from that which is found in the United States. The question is this: Is the country able to assimilate this mighty influx? Does the influx become Americanized, or does the tributary element tend to degrade society? Formerly, the assimilating power triumphed, but of late it is otherwise; the earth cannot swallow up so fast as the serpent can flood the land, Rev. 12: 14-16. The increase of railways in Europe enables the peasantry to reach the sea-board, and thus promotes emigration:—

In view of the fact that Europe is able to send us nearly nine times as many immigrants during the next thirty years as during the thirty years past, without any diminution of her population, and in view of all the powerful influences co-operating to stimulate the movement, is it not reasonable to conclude that we have seen only the advance guard of the mighty army which is moving upon us?

"Immigration is demoralizing." Men get away from the restraints under which they have grown up, and have not been educated to use rightly the freedom which they find in America. They let the worst side of their character be seen. "We have a good deal of piety in our churches that will not bear transportation;" this is shown by the change that takes place in New-Englanders when they go to the West to settle. "It is disease and not health which is contagious." More than two-thirds of those who are engaged in the drink-trade, in the U. States, are foreign-born. The foreign-born bulk largely in the criminal population; immigration furnishes most of the victims of Mormonism; immigration is the strength of the Catholic Church; it is the mother and nurse of Socialism.

Immigration has created the "German vote" and the "Irish vote," for which politicians bid, and which have already been decisive of state elections, and might easily determine national. A mass of men but little acquainted with our institutions, who will act in concert and who are controlled largely by their appetites and prejudices, constitute a very paradise for demagogues.

One of the prominent perils of the country is found in the rapidly-spreading Romanism.

The Constitution of the United States guarantees *liberty of conscience.* Nothing is dearer or more fundamental. Pope Pius IX. in his Encyclical Letter of Aug. 15th, 1854, said: "The absurd and erroneous doctrines or ravings in defence of liberty of conscience are a most pestilential error—a pest, of all others, most to be dreaded in a state." The same Pope, in his Encyclical Letter of Dec. 8th, 1864, anathematized "Those who assert the liberty of conscience and of religious worship," also "All such as maintain that the church may not employ force."

Romanists have in America an absolutely unbounded liberty to war against liberty of conscience. Freedom to destroy freedom. The Romanists have already succeeded in virtually banishing the study of the Bible from the public schools. Under the cloak of charitable institutions they obtain enormous sums from the State for the furtherance of their ends. The same kind of enginery that fills the land with grog-shops, secures these largesses from the public treasury. The *Rambler*, a Catholic paper of London, is quoted as saying:—

The very name of liberty—except in the sense of a permission to do certain definite acts—ought to be banished from the domain of religion. It is neither more nor less than falsehood. *No man has a right to choose his religion.* None but an atheist can uphold the principles of religious liberty. Shall I foster that damnable doctrine, that Socianism, and Calvinism, and Anglicanism, and Judaism, are not every one of them mortal sins, like murder and adultery? Shall I hold out hopes to my erring Protestant brother, that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, to my house, or to my life-blood? No, Catholicism is the most intolerant of creeds. It is intolerance itself; for it is the truth itself."

We would ask attention to the following:

Cardinal Manning advises Romanists throughout the world to enter politics *as Romanists*, and to do this especially in England and the United States. In our large cities the priests are already in politics, and to some purpose. The authorities of New York city, during the eleven years preceding 1880 gave to the Roman Church real estate valued at $3,500,000, and money to the amount of $5,827,471; this in exchange for Romish votes, and every cent of it paid in violation of law. This suggests, in passing, that the Catholic church is storing up power by amassing immense wealth. Father Hecker says that the aggregate wealth of the Roman Church in the United States increased from nine millions in 1850 to twenty-six millions in 1860, and to sixty millions in 1870.

If these things had no significance except for America, we would not give our space to them. But what is true of America is measurably true of other countries such as England and even India. The Romanist gladly avails himself of all possible liberty in proselytizing, and when invested with power hastens to put his heel on all liberty save such as the Pope is pleased to grant to those who obey him. We do not apprehend that Popery will get the complete ascendancy in the impending crisis; but it looks as though it might come perilously near to it. The men of this enlightened century are being proved: the question is, *Do they love darkness or light?* And the present respite is that they may have the opportunity of answering this.

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*Madras Christian College Magazine.* October. Contents: God as Man; W. Howard Campbell, M. A.—The Lower Forms of Life, II. W. J. Simmons.—The Prairie; Benjamin Aitken.—Tales from the Mahawanso; W. H. G. Duncan. — A Hindu View of Religion; H. V. Nanjundaya, M. A.—Rajasekhara, IX.—National Anthem in Tamil. Notices, Extracts, Jottings, Queries, &c.

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*The Harvest Field.* October. Contents: The Native Church; Rev. J. Hudson, B. A.—The Native Ministry; by a Native Christian official.—Territorial Divisions in Mission Work; Rev. W. H. J. Picken. Notes, Extracts, Missionary Literature, News, Correspondence.

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*The India Watchman.* October. Contents: Intelligence. Editor's Table. A Sister's Exhortation. Simply Trust. Scripture Style Mimic'd. And a variety of selected matter.

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*Rajmarg* (*The King's Highway*) Marathi. October. Contents: Precious Gems. Editor's Table. Is any one Perfect? Holiness Reasonable; S. P. Jacobs. The King's Command, Mark Guy Pearse.

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*India's Young Folks.* Oct. 7. Contents: Simla. Talks about Common Things. Lesson Thoughts by J. S. Stone. Judging by Appearances. And other matter, original and selected.

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*Balbodhmewa.* October. Marathi. Contents: The Mimic Fish (with illustration). The Elephant. The Indian's Offering. An Incident. To say and to do. The Inner Side, Scene 18. The Suite of the Young Emperor. Questions in Geography. Printed for the American Mission.

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We are favoured with the following: *Poona Young Men's Chr. Association Report. Report of the Soldiers' Total Abstinence Association. The Messenger*, October. *On Guard*, October. *The Indo-Burma Evangelist.*

## INTERNATIONAL BIBLE STUDY.

*October* 17, 1886——*John* 19 : 1-16.

*See last Guardian.*

*October* 24.——„——*John* 19 : 17-20.

"And he, bearing his cross, went forth." Jesus was not the first who had gone forth into the streets of Jerusalem bearing a cross. Since the Romans had taken possession of the country, the people of Jerusalem had often seen men going through their streets, bearing the cross on which they were to be crucified. They understood at once that the man had been sentenced to die this ignominious death. Slaves, captives, barbarians might be sentenced to this form of execution; but the Roman to a less opprobrious form of capital punishment. The streets were filled with persons hurrying to and fro, occupied with their own affairs, thinking for the most part about the festival inaugurated that day; but every body halts for a moment at the spectacle of this poor, crushed man going forth to be executed, with priests and elders preceding and Roman soldiers attending and a motley crowd following; and the word went rapidly along from group to group that this was Jesus of Nazareth; and through the lattices of many balconies the daughters of Jerusalem looked down upon the sad scene.

They led him through the gates; and as the weight of the cross was too much for the attenuated frame of the Man of Sorrows, they seized a person who was about to enter the city and compelled him to bear one end of the beam. It was not the whole cross that was borne, but the cross-piece; but even this was too heavy for one whose strength was below the average.

Jesus was taken to a place called Golgotha in Hebrew, (Calvary) the place of a skull, so called doubtless because of the sculls of the crucified, lying about. There is no evidence that it was a mount or hill. The two malefactors who were to suffer with him, had been brought there from their place of imprisonment. Jesus was crucified between them, the place that had been designed for Barabbas. An inscription, prepared at the command of Pilate, was placed over him, viz. "Jesus of Nazareth, the King of the Jews." It was in Hebrew, Greek and Latin. The Romans did not expect every body to know Latin, and in their public official documents used Hebrew and Greek as well. But the chief-priests of the Jews were annoyed because the sufferer was bluntly designated King of the Jews, instead of stating that he claimed to be that. They thought it a strange, stupid blunder; but it was providentially so ordered, and it was in vain they protested against it. In the 2nd Psalm, 1,000 years before, it was written, "Yet have I set my King upon my holy hill of Zion." This is God's King, the King provided by God for mankind; the one who proved his title to reign by his submission; he subjected himself to the principalities and powers of earth that he might in due time be the Prince of the kings of the earth, and shiver the kingdoms of men like a potter's vessel.

Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. There were four soldiers; there were four articles of apparel; these they divided among themselves. But there was a robe that might not be divided; it was woven without seam from the top downwards by loving hands that had thus sought to minister to the Master. The question was, Who should have this? An idea struck one of them; he said, Let us cast lots for it; all agreed and it was disposed of in that way. They were Roman soldiers, looking down with contempt upon the Jews, and nothing was further from their thoughts than that they were, in so acting, fulfilling a wonderful prophecy written 1,000 years before, in Psalm 22, a Psalm delineating the sufferings of the Man of Calvary. For 1,000 years people had read "They part my garments among them and cast lots upon my vesture," but were utterly at a loss to know what it could refer to.

Jesus was a man and had the sensibilities of a man, and his union with the Godhead did not lift him above the infirmities of our nature. It was a bitter trial, over and above all the other trials of this day, that he should be exposed naked to the gaze of a scoffing multitude. "The assembly of the wicked have enclosed me; they pierced my hands and my feet; I may tell all my bones: they look and stare upon me."

There stood by the cross the mother of Jesus, her sister, and Mary of Magdala, three Marys. John too was standing there, and Jesus said to his mother, "Woman, behold thy Son!" What I have been to thee that John will be to thee. And he said to John, "Behold thy mother!" Be a true son to her and care for her. Her Mission as the mother of Jesus was now to close, and he would have all men so understand it.

"After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst." This thirst was spoken of in Psalm 22. He in his last moments thirsted that we might not be tormented eternally by the thought of the forfeited water of life. A sponge, fastened to the end of a reed and dipped in vinegar, was applied to his lips. After this he said, It is finished, and he bowed his head and gave up his ghost. He drained to the dregs the cup which His Father had given him, and then sweetly remembering the words of Daniel in the prophecy of the Seventy Weeks, "Seventy weeks are determined—to finish the transgression and make an end of sins and to make reconciliation for iniquity and to bring in everlasting righteousness," he gratefully surrendered his spirit to his heavenly Father.

The Bombay Guardian.

SATURDAY, OCTOBER 16, 1886.

## MIRACULOUS ATTESTATION.

We find in the *North Christian Advocate* an article by the Rev. Chas. Sheard, on the Promise of Miraculous Powers, Mark 16: 17, 18, which takes a very different view of the matter from that presented by the Rev. J. E. Robinson, in the July *Indian Evangelical Review*.

We are of the opinion that this promise of miraculous gifts was given to the apostles exclusively and was confined to the apostolic age, hence we are of those who, whether in the majority, or minority, believe the age of miracles in the theological and biblical sense to be passed.

He adds:—

In the absence of a "Thus saith the Lord" our argument must be based on historical and circumstantial evidence.

The "Thus saith the Lord" is not wanting, but it happens to be on the other side of the question, namely that *miracles shall follow them that believe*, and not merely the apostles.

The first argument adduced by Mr. Sheard is this:—

Miracles are antecedently improbable in this age of culture and gospel light.

Many doubtless have the idea that miracles belong to an age of ignorance. The writer says that the object for which miracles were wrought no longer exists. The Church of Christ has been planted. Christianity is established. Well, is not Hinduism established? Is not Buddhism established? Mahomedism? Polytheism in a thousand forms? Fetichism? Is not Mormonism established? Is not Romanism established? Is not Atheism established? Was the object of Christ simply to get a niche for himself in the Pantheon of the world? Is he content because one in five of the adult population of the United States belongs to some evangelical Church? Does any one believe that if the cost of a profession of faith in Christ were the hazard of one's life, the majority of even these would abide by their profession? We have here an illustration of the way in which men allow their minds to find the great world in their immediate surroundings. Men grow up in the midst of Christian surroundings and Christian activities and persuade themselves that the walls of their little tent are the outstretched canopies of heaven. Those who have taken up their cross to follow Christ, are not one per cent. of the world's population. Was this the joy set before him for which he endured the cross, despising the shame? We trow not.

The next argument is thus stated:—

Christ's reluctance to perform miracles, and the manner in which he discouraged the working of the same, is presumptive evidence against their continuance to any time far remote from the days of his earthly sojourn. Take the first and what may be termed the least wonderful of his miracles—the turning of water into wine at the marriage feast at Cana. Note how he pushes aside the suggestions of his mother until he could brook no longer her importunity. It was not until then that he commanded the servants to fill the waterpots with water and bear unto the governor of the feast. Pass from this the first and most unessential to the most important of his miracles, the raising of Lazarus. Here again may be seen the same holding off until the last minute, before he speaks the words that wake the dead. How unlike the officious miracle-monger of the present! Ever chary and reluctant in performing these wonderful works.

We have not so read the Gospels. At Cana, Jesus was unwilling to have it thought that he was guided by his mother in his ministry. He delayed coming to Bethany in order that he might have the opportunity of working a greater miracle. He tells us this in so many words: "to the intent that ye may believe," John 11 : 15.

Christ's absolute refusal on two, if not on more, occasions to comply with the request for a sign or miracle to attest his divinity is again favorable to our position. The two instances are these: When the devil tempted him in the wilderness, Matthew iv: 1-11, and when the Pharisees and Sadducees came tempting him and asked him to show them a sign from Heaven, as recorded in Matt xii: 38, 39. These two instances, not to name others, answer the purpose for which we quote them. If Christ refused to give unto these Jews a sign, is this generation, with its light and evangelization, to expect one? If Christ said of *that people*, "An evil and adulterous generation seeketh after a sign, but no sign shall be given it," what shall he say to this generation?

Christ's miracle-working power was certainly not to gratify the tempter. Turning to Matthew 12: 38, 39, we learn from the context that a man not only possessed but blind, and not only blind but dumb, a threefold wreck of humanity, was brought to Christ and by him instantaneously and gloriously healed. All the people were amazed at this stupendous display of power, wisdom and goodness; but the Pharisees, full of pride and prejudice, asked for a sign from heaven, some display in the skies that would be of no use to any body, and if one such had been given, they would have demanded another. Though Christ refused to accede to such a request, he never refused to work miracles.

The writer then speaks of the fewness of the miracles wrought, 54 in the Old Testament and 51 in the New. For our part we should as soon think of counting the stars as counting Christ's miracles. In Matt. 4 we find that "Jesus *went about all Galilee, preaching the Gospel and healing all manner* of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people taken with divers diseases and torments, and those possessed with devils, and the lunatic and the palsied; and he healed them." Particular miracles are mentioned to illustrate Christ's method of procedure; but ordinarily great numbers are grouped together, as in the verses cited. See also Matt. 9: 35; 11: 20; 14: 14; 15: 30, 31 and many similar passages. There is reason to believe that our Lord wrought *thousands* of miracles during the years of his ministry.

Mr. Sheard then goes on to consider the miracles of the post-apostolic days. This evidence goes to show that after a while they were less frequently performed, and as the faith of God's people declined, a door was opened for credulity, fanaticism and fraud.

We would recommend this writer to consider the words of our Lord, If I do not the works of him that sent me, *believe me not*. Though ye believe not me, believe the works. If I had not done among them the works which no other man doeth, they had not had sin. When his first miracle was wrought, in Cana, John says "he showed forth his glory."

Miracles were divine attestations of the Gospel, wrought for unbelievers; the divine credentials of the ambassador. And the promise is, He that believeth on me the works that I do shall he do also; and greater, because I go unto my Father, and whatsoever ye shall ask in my name, I will do it. That is, he will do, from the skies, through the believer, greater miracles than accompanied his personal ministry.

We ask men who have been brought up in heathenism, and who have heard more said against the Bible than they ever heard in favour of it, to break away from the ties of Caste and kin and nationality, and bring upon themselves the malediction of parents and brethren and suffer the loss of all things, to follow Christ, and we refuse to give them the testimony which Christ in the Gospel authorizes them to expect. Unaccompanied by such testimony, is the Gospel we preach that which Christ commanded us to preach?

## LUCKNOW DASEHRA MEETINGS.

THE Dasehra meetings of 1886 belong to the historic past, for they were brought to a close last night. By many, no doubt, it will be considered a truism when I affirm, by common consent of those who ought to know, that they eclipsed the meetings of previous years all round, attendance alone excepted, which was not quite so good as usual, owing perhaps to the rain which fell some days before the meetings began, and continued to fall during the first day or two's exercises. The rain was pretty general, and people naturally thought that Camp-life, under such circumstances, would be anything but comfortable. If the absentees whose conclusion I have, rightly or wrongly, just jotted down, had had faith as a grain of mustard seed, they would have laughed at the rain and trusted the good people of Lucknow to squeeze them in *somewhere*, safe from the rain which, whilst it dissolves some things, cannot materially harm human beings who know how to take certain simple precautionary measures to guard against the evils which might, otherwise, *follow a wetting*. It is due to Mr. Badley and his assistants to say that visitors were very comfortably provided for; many, if not most of them, in delightful Christian homes, where they met with unvarying kindness and love which were evidenced in many ways. Speaking for myself and others, let me tender to all concerned, our heartiest and most loving thanks for their charming hospitality.

Rev. Dr. Rudisill, of Madras, was in charge of the meetings. Many who will read this account do not need to be told what his leading characteristics are, for they have come into contact with him; but for the benefit of others, I would merely remark that he can only be likened to "the loving disciple," whose tender traits are known to every careful student of God's word. He won the hearts of the people from the very beginning, swayed them too. I say this to the praise of the Holy Ghost who used His servant so signally.

The Doctor was ably assisted by others whose years are deepening fast in the Master's service: Dr. Johnson (what would the North India Conference do without him, with his genial and commanding presence!), Mr. Knowles, whose work among the Tharus, God has so wonderfully blessed, Dr. Waugh, and Mr. Mansell. These highly-respected and dearly-loved brethren were in demand to exhort &c., as occasion arose, and very valuable service was done by them. How it touches our hearts when such warriors in the holy fight lead the van! The promise which is the special heritage of the fathers is very precious: "And even to your old age I am he; and even to hoar hairs will I carry you."

The following brethren preached on the occasions and from the texts specified:—

| | | |
|---|---|---|
| *6th* Oct. | 7 *a. m.* ..... | Dr. Johnson. "Have salt in yourselves." |
| | *Noon.* ..... | Mr. Lawson. Luke viii. 35, "Sitting at the feet of Jesus." |
| | 6-30 *p. m.* ..... | Mr. Messmore. John xiv. 27. "Not as the world giveth, give I unto you." |
| *7th* Oct. | (in same order). | Mr. Mansell. II Cor. x. 5. (last clause.) |
| | | „ Lucas. Matt. xi. 28-30. |
| | | „ D. Osborne. 1 Cor. x. 4. (last clause.) |
| *8th* Oct. | (—„—) | „ Jeffries. Psalm xxv. 4, 5. |
| | | „ Forman. Matt. iv. 4. |
| | | „ Parker. Rom. vi. 23. |
| *9th* Oct. | (—„—) | „ Jones. Is. xxviii. 16. |
| | | „ Coldren. 1 John v. 7 (?) |
| | | „ Knowles. Luke xiii. 24. |
| *10th* Oct. | (—„—) | „ Dr. Rudisill. Prov. xv. 33. (last clause.) |
| | | „ Gilruth Luke xxiv 26. |
| | | Dr. Scott. 1 John iv. 10. |

Let the reader get his Bible and turn to the texts quoted, if he would like to see the variety of topics taken up by the preachers, and in many cases amplified in the "after-meetings." Taken as a whole the gospel spread was most choice, and proved invaluable to every waiting heart that was longing to find yet more of Christ, in whom we are said to be complete, a blessed truth that we are slow at heart to believe. Personally, I much wish the sermons by Mr. Messmore and Doctors Rudisill and Scott could be printed. New phases of truth were presented in them, truth which the mind grasped and the soul appropriated as its own, the owner all the time wondering why such had not been perceived before. When a soul is filled with the Holy Spirit, truth, when heard, strikes home at once: the soul, all a flame, absorbs it into its immost centre, and is by it made more like *the* Truth Himself. Let error be presented to a soul thus charged with the Holy Ghost, and it is as quickly and as distinctly repelled as the truth is received. I believe very many will thank God throughout eternity for the glorious teachings they were privileged to listen to during the meetings.

The inseparableness of Christ's gift from the believer himself, in whose being it is assimilated, was learnedly yet beautifully illustrated and established. The *sine qua non* of humility, and the true meaning of the word, as well as the value of *introspection* in aiding us to arrive at the state of mind it stands for; the fact that God does indeed love poor sinners, as is evidenced in the kingdoms of Nature and Providence, but much more in that of Grace—"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins"—were points logically worked out by minds which were enabled by the Spirit to clothe their thoughts and reasonings in the simplest of language, insomuch that the wayfaring man though a fool need not have erred therein.

One important point discussed was the baptism of the Holy Ghost, which was being repeatedly prayed for. Mr. Forman pointed out that we had been richly blessed by Him and that we were using vain repetitions. He submitted that we *had* the Holy Ghost, and that it behoved us to acknowledge the fact and be thankful. This view of the case was generally assented to, and doubtless the blessed Spirit of God was honoured thereby.

The Sacramental Service on Sunday noon will never be forgotten. Dr. Waugh had charge of it, and there assisted him ministerial brethren representing the Wesleyan, English, Baptist, American Free Will Baptist, and American Presbyterian churches. The precious love of Christ constrained us all the time,

ASIATIC SOCIETY MUMBAI

and we felt that we were beginning to tread on the lines of unity in Christ.

The meetings in the Ladies' Mission Home, where very many people resorted after the Sanctuary Services for the day were closed, were of a social kind. As a rule, all that was done, was in the soul-saving line. Very enjoyable and very profitable seasons, one and all, were those passed in that pleasant Home, the members of which deserve and are tendered the loving thanks of those to whom they indefatigably ministered during those heavenly days.

Calcutta, Orissa, Madras, Bombay, Mhow, Ajmere, Agra, Cawnpore, Allahabad, Bareilly, Moradabad, Bijnour, Kumaun, Sitapur, Gonda, Mussooree, Dehra Dun, were represented at the meetings which I have thus tried to give your readers some account of.

E. JEFFRIES.

Cawnpore, 11th Oct., 1886.

## PLAIN PAPERS ON SCIENCE AND RELIGION.

### I.

INTRODUCTORY.—A PREVALENT ERROR CORRECTED.

( *By J. E. R.* )

THERE is an erroneous idea prevalent among the rank and file of the Christian world that the majority of our greatest modern scientists are either outright atheists or confirmed skeptics, and that the latest and most authoritative data of science are directly in conflict with the Christian Scriptures, and therefore subversive of the Christian faith. Large numbers of the younger men of the Indian Civil Service are well-known to be saturated with skepticism of one kind or another, and the idea referred to above has firmly entrenched itself in the minds of many of them. It is unspeakably sad to know, also, that the same error has gained wide currency among the educated natives of India, and how difficult the task to dislodge it from their minds few can apprehend.

The blame largely lies at the door of the one-sided literature which the classes mentioned feed upon. The skeptical and the false are constantly before them; and having little or no opportunity to see the answers, exposures, refutations, and arguments that flow forth from the other side, the false is accepted as true to the blight and ruin of their spiritual natures, and, too often, of their morals. Having little opportunity, and probably less inclination, for the thorough study of philosophy and close personal investigation of scientific and religions topics, young men are unhappily prone to catch at the name of some famous skeptical scientist or agnostic philosopher, and hug the mistaken, and it may be, welcome, belief that where he leads all others must of necessity follow. On the strength of some skeptical magazine article, philosophical work, or public utterance, many hold themselves absolved from all personal responsibility to God and his laws, and lightly ignore all obligation to conform their lives to the teachings of his Word It is but too apparent that many eagerly embrace skeptical views, in order, by so doing, to be exempt, as they flatter themselves, from the responsibility which belief in the divine origin of Christ's religion is rightly felt to carry with it; and in order to be free to live their sinful, sensuous, and selfish lives with as quiet a conscience as possible.

Now, while we do not for a moment wish it to be supposed that the religion of Christ stands in the wisdom of men or in the support of science and philosophy, it is nevertheless an undoubted source of gratification to the followers of Christ to assuredly know that the intellectual giants of our own century, as well as of previous centuries—the men whose names stand highest on the roll of scientific and literary fame—not only accept as philosophical and divine the Bible doctrine of the great eternal, almighty First Cause revealed therein, but also, in many instances, do homage with intellect and heart to Jesus Christ as the Son of God and the Redeemer of mankind, finding their happiness in believing in his love and hoping in his mercy. Any one measurably familiar with the real trend of modern scientific thought knows, that while there are undoubtedly eminent scientists who are avowed disbelievers in Revelation, it is not true by any means that the most eminent, or the majority of the most eminent, are hostile to Christianity. The fact, which will be made more apparent in subsequent articles, is incontrovertible, that the best philosophic and scientific thinkers of the nineteenth century, living and dead, may be counted among the great host of firm believers in the Bible as a Divine Revelation; while many of them have also been, or now are, humble, earnest and devoted disciples of Jesus of Nazareth.

A few years ago, James Anthony Froude, the eminent historian, ventured the assertion in an article which he furnished to the *International Review*, that the foremost scientists of Britain were abandoning their belief in a personal God. The charge simply excited amusement in the highest scientific circles, and elicited a reply from Professor Tait of the University of Edinburgh, the eminent joint-author of that deeply interesting and able work, *The Unseen Universe*, in which occurs the following: "When we ask of any *competent* authority, who were the 'advanced,' the 'best,' and the 'ablest' scientific thinkers of the immediate past in Britain, we cannot but receive for answer such names as Brewster, Faraday, Forbes, Graham, Rowan Hamilton, Herschel, Rankine, and Talbot. This must be the case unless we use the term science in a perverted sense. Which of these great men gave up the idea that nature evidences a designing mind? But perhaps Mr. Froude refers to the advanced thinkers still happily alive among us. The names of the foremost among them are not far to seek. But unfortunately for his assertion, it is quite certain that Andrews, Soule, Clerk-Maxwell, Balfour Stewart, Stokes, William Thomson, and such like, have, each and all of them, when the opportunity presented itself, spoken in a sense altogether different from that implied in Mr. Froude's article. Surely there are no scientific thinkers in Britain further advanced than these! . . . We may feel assured that the greater bulk of the sound common-sense people of all classes in these countries is at heart loyal to religion. Flippant skeptics may, in ordinary times, without great fear of contradiction, assert the contrary. Christianity is *not* 'generally doubted;' and even if it were, that which is generally doubted is by no means necessarily 'doubtful' "—(*International Review*, Nov., 1878).

There is probably no man in Great Britain more competent to speak with authority on this point than Professor Tait, and the position which he boldly assumed in the articles from which the above extracts are made is to-day as impregnable as when he penned it. It may be added that to the illustrious names mentioned, the Professor might easily have subjoined many others; those for instance, of Sir Humphrey Davy, Sedgwick, Whewell, Buckland, Dallinger, Carruthers, Lionel Beale, Sir William Siemens, Sir James Simpson, of Britain; Sir William Dawson, Louis Agassiz, Dana, Winchell, Asa Gray, Mitchell, of America; and Liebig, Lotze, Virchow, Wurtz; Pasteur and others, of the Continent.

So that in contemplation of these facts we are justified in saying with an eminent Christian thinker: "It is delightful to see how such heroes of science [as Kepler, Copernicus, Newton, *et al.*,] bow in the lowliest reverence before Revelation, while the light troops file by without so much as removing their hats."

The opinion of such a man as Sir James Paget, F. R. S., ought to have weight. On the point we are discussing he says, in his *Theology and Science*; "The proportion of scientific men who profess the Christian faith is, I believe, about the same as that of literary men, or of lawyers or merchants, or any other group of men in the same social position, or of equal general culture You will find among scientific men *very few* who attack either theology or religion. The attacks imputed to them are made for the most part by those who, with a very scanty knowledge of science, use, *not its facts*, but its most distant *inferences*, as they do whatever else they can get from any source, for the overthrow of religious beliefs."

By way of further confirmation of the fact we are establishing, we have pleasure in referring to recent annual meetings of the British Association, in connection with which Sunday afternoon prayer-meetings have been regularly held, in which men of world-wide scientific fame have taken the leading part. Four out of six who signed the circular convening the meeting at Southport were Fellows of the Royal Society. Such men as Sir William Dawson and Professors Gladstone and Hull participated. The Birmingham meeting of the present year has been in many respects a notable one, chiefly because of the Christian tone and sentiment which, for the most part, prevailed. The chair at the beginning of the Association's sessions was occupied by Professor G. G. Stokes, a well-known firm believer in Christianity, who is at once the President of the Royal Society, and President of the Victoria Institute, the latter having been expressly formed to maintain the harmony of science and the truths of revealed religion. The President of the Association for 1886 was Sir William Dawson, a pronounced Christian, who, from the opening to the close of the meetings, took a firm and unmistakable stand as a believer in the Bible. In several sections and subsections, the Presidents were men of pronounced religious views, such as Professors Bonney and Hull for Geology, and William Carruthers, F R. S., of the Kensington Natural Museum, for Biology. The correspondent of the London journal from which we have gleaned the foregoing, continues:—

"The Sabbath brought a blessed pause in the work of the sections, and a large number of the members of the Association met on the afternoon of the day for devotional service. Canon Tristram presided. After the reading of the Scriptures by Sir James Simpson, president of the Section for Mechanical Science, Sir William Dawson urged scientific men to apply the same intelligence and earnestness to the study of the Scriptures as they do to nature: all religion was based on the words and work of our Saviour Christ; if we followed Him we should respect, as He did, the authority of the Old Testament, *the objections to which were unhistorical and unscientific.* Mr. Carruthers followed with some wise words to the effect that all our strength lay in personal union with the Lord Jesus Christ. Knowledge was of little value unless it brought us to Christ, and all teaching was of value, however disesteemed some might be, if it led men to Him. Prayers, hymns, and such addresses, made this a delightful service."

Much more by way of additional confirmatory proof could easily be furnished, but enough has been given to establish the fact beyond all dispute, that the weight of scientific thought and opinion, as well as of intellectual power and preëminence, is certainly on the side of Christianity. True *science*, not hypothesis or speculation, is regarded by the profoundest intellects of the age as in no wise inimical to the Word of God or subversive of the Christian faith. At the very outset we would have our readers fully persuaded in their own minds on this point. It is of the

greatest importance that young men of the day should not be deluded by the utterly false conception, that the Master minds, the intellectual giants of our age, are universally skeptical and hostile to Christianity.

This chapter cannot be more fittingly closed than by quoting a most interesting testimony as to his religious beliefs, left us by the immortal Kepler, in a prayer placed by him at the end of one of his great works. Kepler, like Newton, was a devout believer, and the following is a literal translation of his prayer:—

"*Before quitting this table, upon which I have made all my researches, it only remains* for me to raise my eyes and my hands towards Heaven, and address with devotion my humble prayer to the Author of all illumination. 'O Thou who, by the glorious light which Thou hast shed over all nature, raisest our desires up to the sacred light of Thy grace, in order that we may be one day transported unto the eternal light of Thy glory, I give Thee thanks, my Lord and my Creator, for all the joys that I have experienced in the ecstasies into which I have been thrown by the contemplation of the work of Thy hands! Now I have completed this book, which contains the fruit of my labours, and I have used in composing it the whole of the intelligence that Thou hast given me. I have set forth before men the grandeur of Thy works; I have explained these mysteries as well as my finite mind has permitted me to embrace the infinite extent of them. I have made all efforts to arrive at truth by the ways of philosophy; and if it has occurred to me—a despicable worm, conceived and brought up in sin—to say anything unworthy of Thee, make me know it, in order that I may remove it. Have I allowed myself to cherish any self-complacent presumption in the presence of the admirable beauties of Thy works? Have I proposed to myself my own renown among men by raising this *monument*, which ought to *have been consecrated entirely* to Thy glory? Oh! if it has been so, receive me in Thy clemency and mercy, and grant me this favour: that the work I have just finished may ever be powerless to do evil, and that it may contribute to Thy glory and to the good of souls!'"

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[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

## CORRESPONDENCE.

*To the Editor of the "Bombay Guardian."*

DEAR BRO.,—Does God demand a *tithe* of all we possess? Nay. What is His requirement? Let Scripture answer. "*As God hath prospered him.*" The good Lord fixes no *arbitrary* and *exacting* rule. We are to give, then, according to our several *ability*. Of this ability we are left to be our own judges. The whole matter the Lord leaves with our consciences. If the Lord has so prospered us that we judge we could wisely spare from our earnings a tenth, well and good; if more, well and good; if less, well and good; and we are to answer for our judgment and decision in this matter at the bar of our consciences and that of our God. Beloved, is not this in keeping with the Divine character, and with the spirit and design of the gospel?

Will God reckon with us for time, strength, and influence only? What of our funds? Has He nothing to do with that? Some people will say, it has been used. But how? It has built magnificent palaces and grand houses; paid for grand dinners and helped the disciples of a crucified, thorn-crowned Saviour to surround themselves with grand, sublime sights and rich music before they get to the New Jerusalem. It has loaded them with "multiplied indulgences and abounding luxuries." But what amount has been devoted to benevolent purposes? What amount to make the world *better* and humanity happier? I say what amount has been expended in the Master's service? "Is it too sordid a thing to present to Him? Is there no bank for the gold and silver, that pays interest beyond time? Is there no investment for eternity? When the servants are called for, can it be that the *stewards* of money—God's money—will not pass muster? Oh, Christians! Christians! the Bridegroom is coming, the Judge is at the door! will you show Him your accumulated treasures, your luxurious houses, your costly jewels, your well-fitted coffers, and satisfactory balances, and say 'There is Thy talent?' Or will you point to the in-gathered souls—once lost, and outcast, and miserable—and say, 'I found them in the streets and lanes, in the highways and hedges, and compelled them to come in, that Thy house might be filled?'"

Are you giving to the Lord according to your *ability*? Some Christians give more for tobacco than to the Lord.

A certain gentleman who has since passed away to his account had, I have been told, the invariable practice, before going to a certain evangelical church, of inquiring if a collection was to be taken and whenever anything of the kind was on board, he used invariably to keep away. He was a man of great means and yet a robber of God.

At an interesting missionary meeting while a hymn of praise was being sung, a certain individual, with closed eyes, was singing the loudest and heartiest, "Oh how I love Jesus!" On the presentation of the collection bag, he reached his hand into his pocket and picking out the smallest coin, dropped it into it, thus conclusively proving how he loved Jesus!

Bishop Coxe, of America, "speaks of persons who, with jewelled fingers, will give 10 cents (5d) to foreign missions, and then sing,

'Love so amazing, so divine,
Demands my heart, my life, my all.'

I believe if we ungrudgingly give of our funds to the Lord, He will prosper us. At a tea and public meeting to bid farewell to Mr W. G. Torr, a popular schoolmaster of Australia, who was leaving for England, in the presence of a large assembly, replying to farewell speeches made by the ministers and laymen, he said that when only 19 years of age, in a country school, he had made up his mind to succeed, and had succeeded, and that when only earning 15s. a week, he had given a tenth to God's cause, to which he attributed his prosperity. He thanked them all for their kindness and good wishes.

There are many folks in the world who are laboring hard to leave their children big fortunes. I think with Dr. Talmage of America that these legacies are highly detrimental to the welfare of the surviving children. He says that, after giving the children a good education, the parents ought to say to them:—Now go into the world and peg away for yourselves.

There will be no trouble in getting money from people when love to Christ warms and fills their hearts. We must take what we can get from the unconverted: they don't understand the 1/10 or the 2/5 of their salaries being given to the Lord. Servants of the Lord must not press them on this matter. I have a case in mind where a preacher of the Gospel (not of the M. E. Church) so pressed a railway official of high social standing on the subject of tithing that he has quite quit going to the evangelical place of worship where the above preacher is pastor.

A certain doctor, in a holiness meeting at Boston, said: "Sanctification and holiness to God is my motto; when He sanctified me He took the band off my pocket-book, and all I have is His." Dr. Talmage says, "a prayer "never goes heaven-high unless it goes pocket-deep."

"Mrs. Graham of New York made it a rule to appropriate a tenth part of her earnings to be expended for pious and charitable purposes; she had taken a lease of two lots of ground, in Greenwich-street, from the corporation of Trinity Church, with the view of building a house on them for her own accommodation: the building, however, she never commenced, and by a sale which her son-in-law, Mr. Bethune, made of the lease in 1795 for her, she got an advance of one thousand pounds. So large a profit was new to her. "Quick, quick," said she, "let me appropriate the 10th before my heart grows hard."

Another writer commenting on this act says, "what fidelity in duty! what distrust of herself! Fifty pounds of this money she sent to Mr. Mason, in aid of the funds he was collecting for the establishment of a theological seminary."

"A man in America, who depended for support entirely on his own exertions, subscribed five (5) dollars annually in support of the Bombay schools. His friends inquired, "why he gave so much, and how he could afford it?" He replied, "I have for sometime been wishing to do something for Christ's cause, but I cannot preach, neither can I pray in public, to any one's edification, nor can I talk to people, but I have hands, and I can work."

Beloved followers of Jesus, let us be characterized by great liberality. Let us help every good cause. Buy large quantities of Gospel tracts and papers and scriptures and scatter them far and wide. "God is not unrighteous to forget our labour of love for his name's sake."

But our friends might say, "Yes, this is all *very true and nice.*" Ah, let us be practical in this matter—a mere sentiment will not suffice! I cannot more appropriately close this article on a subject so important than by introducing the address which a certain orator made at a public meeting. The address made thus: "My dear brethren, it has been the usual custom for an audience to testify their approbation of the speaker by clapping their hands; but I beg to recommend to your adoption a new method of clapping, less tumultuous, and much more pleasing, when you leave this place, clap your hands into your pockets, and clap your money into the plate held to receive it, and the Lord give it His blessing."

"It is more blessed to give than to receive."

T. E. F. M.

Ajmere, 13th Sept., 1886.

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DEAR SIR,—Although in an editorial article in the *Bombay Guardian* of the 2nd instant, headed "the Apostolic Church," it is with the support of several passages or portions of the New Testament intimated that the office of pastor held by only one Elder or minister did not exist in the times of the apostles, I would enquire whether in the epistles to the Seven Churches at the beginning of Revelation which are addressed respectively to the "angel" of each church it is not the pastor or elder and a single individual who is designated "angel" in these epistles in Revelation.

A READER.

7th Oct., 1886.

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SIR,—In your last Saturday's number, the subject of the Native Christians and Missionaries, was treated as much as concerned the pecuniary responsibility of the latter. But I would like to say a word as concerns the treatment of the former by the latter:—

The present position of Native Christians is one which calls for special note. Estranged from their Hindoo relations and friends as they are, they are not looked upon very favourably by Europeans and Eurasians. Their only friends in the world must be then the missionaries; it is to them that they must look up in cases where sympathy is concerned

(leaving aside pecuniary matters). But even among the missionaries how few there are who could be looked upon as real friends of the Native Christian community? Many of them come with good intentions to India, but when they come out here, some of them mix with the civilians and other Government officials and try to learn the Native character through them,—this leads to prejudice. I have known of missionaries in this Western part of India, who would think it a pollution to shake hands with Native Christian gentlemen; not only so, but when men like the Native ministers come to them, they think it below their dignity to make them sit down and have some hearty talk with them. Thus, I have seen a Native minister standing before an European minister for hours together. What a picture! A servant of God standing before a servant of God! Some plainly declare that they come to India for the Hindoos and not for the Christians. But what a hindrance is this to respectable Hindoos when they see the way in which Native Christians are handled by the missionaries, who by rights, should be their best friends. You will be surprised to hear that a missionary went even so far to say that they come to India to make pounds and shillings? If such missionaries would have come out in the early stages of Christianity, the flourishing churches that now exist, could not have been established. "There were giant missionaries in those days." Now-a-days it is only here and there that a missionary gleams with that zeal and philanthropic turn of mind.

Then there are others whose ears are open to flattery and naturally do not like straightforward men. Leaving aside private judgment, they sometimes follow the counsel of some favourite from the Native church and thus bring upon them the opprobrium of the Natives.

There is good deal in the first impressions that a missionary gets of this land, and it behoves him to weigh matters well and ask himself—"Do these things spring from a real desire to do good to Natives?"

A NATIVE CHRISTIAN.

12th Oct., 1886.

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DEAR BRO.—You may remember my visit to Bombay eleven years ago—on my way to America from Foochow, China. I have had two hours leisure in this *remarkbly* Protestant city. Here our zealous Sun. S. Supt., and teachers have been forbidden under pain of 6 marks five or twenty-four hours imprisonment to admit any children except those of our church-members to Sunday-school. Here on the 24 day of August A. D., 1886, a Methodist preacher was condemned to 8 days imprisonment for holding religious meetings. When the assessors returned with the verdict a terrible thunderstorm burst open one of the court-room windows, scattered the clerk's papers in all directions and set judges and lawyers in commotion. The same moment a thunderbolt shattered the trunk of the large white cross so many years the prominent landmark and pride of the place. The enemies of our work are showing considerable fear lest this matter be published in other lands. Send it broadcast on the wings of the *Guardian* and may God speed his course.

Yours in Christ,
F. OHLINGER.

Greiz, Reis Greiz older Line, Sept. 18.

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## NOTICES.

### BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

### FREE CHURCH.—ESPLANADE.

Pastor—The Rev John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

### AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

### METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p m. Prayer-meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3 30 p. m.

### SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

MOTHERS' AND SISTERS' MEETING.

Are held every Thursday, at 5 p. m., at the Foundlings Home, Chinchpoogly, on tram road, opposite the Persian Consulate.

DORA M. GLADWIN

M. E. CHURCH, APOLLO ST., FORT.—The day of the Weekly Prayer-Meeting is changed from Tuesday to Wednesday, 8 p m.

M. E. CHURCH, GRANT ROAD.—The Rev. A. G. Fraser, D. D., will preach to-morrow at 11 a. m. and 6 p. m.

### YOUNG MEN'S CHRISTIAN ASSOCIATION.

ON Friday, 22nd inst., at half-past eight o'clock, a Sacred Concert in aid of Funds will be held at the Y. M. C. A. Rooms, Apollo Bunder. Admission, eight annas for Members of the Young Men's and Young Women's Christian Associations, and for all others, one Rupee.

Frank J. CLARK.
Honorary Secretary.

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# Epitome of News.

## SATURDAY, OCTOBER 9.

—It was the Seminary for Foreign Missions in Paris (Roman Catholic) which furnished the majority of the priests who were slain in the persecution of the Christians in China, and which also furnished the recruits to fill the lines broken thereby. From the report for 1885, issued by this Seminary, we translate these words: "For nearly two centuries the Society for Foreign Missions has almost continually suffered from persecution; but no year has witnessed such shedding of blood as has the year 1885. Ten of our missionaries have fallen by the hands of murderers; twelve native priests, sixty catechists, 3,000 native sisters, and 30,000 Christians have been slaughtered. One mission with 200 Christians has been destroyed to a man. Besides this, 250 churches have been robbed and burned, also two seminaries, forty schools, seventy houses of the missionaries and native priests, seventeen orphans' homes, thirteen cloisters, one printing-office, and the houses of 55,000 Christians. These persecutions took place exclusively in Tonquin and Annam, and at a time when the French with large armies were there engaged in war." The Mission Seminary, the largest in the whole Catholic Church, labours also in Burmah, Siam, and the islands around Eastern Asia, and at present controls 800 European missionaries in those countries, chiefly Frenchmen.

—*Deccan Times*: We understand that the steam tramway, to the construction of which we alluded a few days since, is to run from Barsee for a distance of 60 or 70 miles into the Nizam's Dominions. It will thus traverse an important cotton producing district, and if constructed is morally certain to pay well.

—On Thursday afternoon, Krishna Rowjee, a Hindoo mason, residing in a chawl behind the Government House in Parel, struck his wife Tanee, who is eleven years of age, a severe blow on her head with a billet of firewood from the effects of which she died at 8 o'clock the same night. It appears that an altercation took place between them concerning a grinding stone, when the husband took up the piece of firewood lying close by and struck her. The man is under arrest.

—*Times of India*: A riot is reported to have occurred at Delhi yesterday (Thursday) between Hindoos and Mahomedans; the former is said to have been the aggressors, they having greatly irritated the Mahomedans by hanging up a slaughtered pig to a pulpit in the Juma Musjid. The fighting took place between two mobs in Chandni Chowk. One company of European infantry were called out to restore order by the Deputy Commissioner.

—At the High Court, yesterday, Mr. Justice Jardine delivered judgment in the divorce suit of Gardiner vs. Gardiner and Quanborough, in which the petitioner prayed for a divorce on the ground of the respondent's adultery with the co-respondent. His lordship observed that the respondent and co-respondent before entering into a form of marriage did not appear to have made proper inquiries as to whether the petitioner was living or dead. As there was no connivance or acquiescence on the part of the petitioner his lordship made a decree *nisi* in favour of the petitioner. Each party were ordered to bear their own costs.

## MONDAY, OCTOBER 11.

—A telegram from Mandalay reports that the Shans looted and burned Quetnappa on the 7th instant. General White had an engagement, losing one killed and six wounded. The Shans retreated to the hills.

—*Times of India*: Telegrams from Delhi state that there were renewed disturbances early on Friday morning when the Mahomedans desecrated and wrecked a small Hindoo temple in revenge apparently for the outrage committed at the Juma Musjid. A troop of British cavalry and two companies of native infantry were sent from Meerut to Delhi, and by means of a system of frequent patrols, the military authorities succeeded in restoring order.

—The N. Y. Journal of Commerce: We call ourselves in this country the friends of freedom, and yet no man here is free to hire a mechanic or laborer outside of the country to come here, and no workman living abroad is free to make an engagement for work to be performed here. This is toadying to the spirit of anarchy and trades-unionism, to the disgust of all who have any regard for the principles of liberty established by the founders of this Republic.

## TUESDAY, OCTOBER 12.

—*Times of India*; Mr. Gostling's vigorous indictment of the policy of the Municipality in constructing the Surface Reservoir on the Flats deserves serious consideration. Mr.

Gostling argues that the effect of the establishment of the reservoir is to cause the accumulation of the worst species of sewage deposit and to flood the low-lying districts of the city with sewage, which but for the reservoir would find its way to the sea. He gives the result of several personal inspections of the locality, and certainly if his facts are to be relied on, and we have no doubt they are, there exists a hideous nuisance which calls loudly for removal. Of one thing the public did not require Mr. Gostling to inform them, and that is that of late the offensive smells emanating from the Flats have been worse than ever and people living in the neighbourhood have suffered severely in consequence.

—Same: Rather a serious disturbance occurred on Saturday at Hoshiarpur, the Mahomedans attacking a Hindoo quarter, looting property and wrecking houses. The Deputy Commissioner was most energetic everywhere, advising, exhorting or threatening The disturbance nevertheless recommenced yesterday. A detachment of the Connaught Rangers, consisting of 100 rank and file, *en route* to Jullunder, was detained to quell the disturbance if the police proved unsuccessful. One Hindoo was killed and one Mahomedan shot. The riot was caused by a Brahminy Bull coming into collision with a *taziah* procession.

—*Englishman*: We regret to hear from Cuttack of the death of the Rev. J. Buckley, D. D., of the Baptist Mission, which took place at his residence at 8-40 a.m. on the 4th instant. A correspondent writes:—Those who have had the slightest acquaintance with Dr. Buckley and have heard him preaching will fully realize the loss to the mission of one of God's true and earnest workers, and to the Christian population of a most able and worthy preacher. By his death the shining light of Orissa is extinguished. His remains were carried to the last resting-place this morning, followed by thousands of people of all denominations, Protestant, Baptist, Roman Catholic, European, Eurasian, Mahomedan, and Hindoo, all assembled to do honour to the memory of the dear departed pastor who laboured in their midst for nearly forty-five years. The cortège was met at the gate by hundreds of the Orya orphans whom he had rescued from death and heathenism during the great Orissa famine. Their sobs rent the air, and few, if any present, but were moved to tears. The deceased had preached at the chapel on the Sunday before last and had expressed a desire to preach again on Sunday last. Although he was not feeling well, he got out of bed on Saturday and wrote a text down, but he was very feeble, and had to give up the idea. After his death it was observed that the text he selected was the prayer of the dying thief 'Lord, remember me when thou art in Paradise,' and the reply 'To-day thou shalt be with me in Paradise.' During his long missionary career Dr. Buckley was always most affable and kind to all and his work was one of self-sacrifice throughout.

—*Bombay Gazette*: Mr. Shivashankar Narayen of this city, has taken a capital photograph of the polo match on Saturday. The photograph, notwithstanding the unfavourable atmospheric conditions of an evening sky, gives an admirable view of the scene, the horses in motion being brought out with perfect clearness. It is a very creditable specimen of instantaneous photography.

—*Overland Mail*; 24: The discovery of two rich gold-fields in the Transvaal, at Leydenberg and De Kaap, is not merely encouraging from the economic point of view in its probable effects, when taken in connection with similar discoveries in Queensland, Tasmania, and South Australia. We are clearly on the eve of a vast development of gold production, which must exert a weighty influence on the solution of the currency problem.

The anniversary of the entry into Rome of the Italian troops under General Cadorna on Sept. 20, 1870, was, in consequence of the recent attitude of the Pope, celebrated this year with more ceremony than on previous occasions.

Signor Succi terminated his thirty days' fast on Sept. 17. He had lost thirteen kilogrammes in weight. He was in perfect health, and sang and played the piano. He partook of a good luncheon.

Several detonations and tremors occurred at Summerville between Sept. 18 and 20, and three shocks of earthquake, two of which were accompanied by detonations, were also felt there on the 21st. At Charleston three shocks of earthquake occurred on the 20th, one of which at about day-break shook the houses to such an extent that many of the occupants ran terrified into the streets.

Outrages do not abate, but are rather said to be increasing in Kerry and Clare, and lawlessness seems to be extending to Waterford, where a serious outrage has been reported to the constabulary.

## Wednesday, October 13.

—A telegram from the London correspondent of the *Pioneer* says.—"It is believed that the Government have adopted Mr. Chamberlain's scheme of Home Rule, the basis of which is the creation of four Provincial Parliaments. This has caused as much surprise as Lord Randolph Churchill's Radical evangel at Dartford."

—The same correspondent says that there are great military preparations proceeding now in France and Germany. The boastful utterances of the French Press encourage the belief in a spring campaign. Remarkable revelations are expected to be made regarding the armaments of the two countries.

## Thursday, October 14.

—The Str. *Hydaspes*, with English Mails, *left Aden for Bombay, Wednesday, 2 a. m.*

—*Times of India*; Madras, 13: Mr. John Daniel, District Sessions Judge of Ganjam, died here yesterday from softening of the brain.

—At the meeting of the Bombay Municipal Corporation yesterday, Mr. Dosabhoy Framjee proposed that the Corporation approve of the erection of a fountain at the cost of the friends of the late General Sir George LeGrand Jacob, to the memory of that officer, on the site approved by Colonel Jacob, nephew of the deceased, at the junction of the Clerk, Haines, Arthur, and Ripon Roads. Mr. Dosabhoy said that the deceased General was Political Agent in the Southern Mahratta Country during the eventful period of the Mutiny, and the respect, esteem, and affection in which he was held by the people in those parts saved the Government much anxiety and trouble. He had the honour and privilege of personally knowing the late lamented General, and he knew that every word he uttered and every sentiment he expressed breathed sympathy for India and the welfare of the people. The gift was unanimously accepted by the Corporation.

—The drift of the Resolution of the Govt. of India on the Infant Marriage and Enforced Widowhood question may be gathered from the following extract: "His Excellency in Council considers that interference by the State is undesirable, and that the reforms advocated by Mr. Malabari, which affect the social customs of many races with probably as many points of difference as of agreement, must be left to the improving influences of time, and to the gradual operation of the mental and moral development of the people by the spread of education.

"It is true that the British Government in India has by its legislation set up a standard of morality independent of, and in some material respects differing from, the standard set up by caste; and it may be that the former standard has had some beneficial effect in influencing native customs, practices, and modes of thought. But legislation, though it may be didactic in its effect, should not be undertaken for merely didactic purposes; and in the competition of influence between legislation on the one hand, and caste or custom on the other, the condition of success on the part of the former is that the Legislature should keep within its natural boundaries, and should not, by overstepping those boundaries, place itself in direct antagonism to social opinion."

—Nearly four thousand people assembled in the Congress Hall at Clapton the other morning to witness the marriage of Colonel Ballington Booth, the second son of General Booth, with Miss Maud Charlesworth, the daughter of the Rev. Samuel Charlesworth. Once before there was a wedding in the family of General Booth upon strict Salvation Army lines, the last occasion being the marriage of Mr. Bramwell Booth.

—*Bombay Gazette*: We announced some weeks since that the Committee appointed in April to select a new site for the European General Hospital had recommended the ground formerly occupied by the lately demolished Fort George. The Government have approved of the Committee's recommendation, and have instructed Mr. Murzban, the Executive Engineer, Presidency, to prepare plans and estimates for a new hospital. The building will be of the plainest design, and the cost is to be limited to ten lakhs of rupees.

—An address, delivered at the second general meeting of the Association of German Scientists in Berlin by Dr. Schweinfurth, the celebrated African traveller, on "Europe's Tasks and Prospects in Tropical Africa," contained the following passage:—

"But can I speak of Europe's tasks and prospects without referring to the abandonment of the Soudan? Who will blame me if in this place I seek to give vent to the sorrow and join in the lamentation of all friends of humanity? The region where once peaceful paths led towards a hopeful future of progress and development is now given over to barbarism of the worst sort. We must go back to the times of Attila and Tamerlane to get an idea of the progress of destruction which has seized on incipient civilisation in yonder clime. The senile and shameful policy practised by a noble nation—otherwise the vanguard of European civilisation in distant lands—has struck at the 60 years' civilising work of Mehemed Ali, and done incalculable damage to the general cause of mankind. In comparison with all this harm done by her, the great services performed by England to the general cause of mankind by the suppression of the slave-trade seem of no account."

This passage was much applauded.

—News has been received at Paris of the Protestant missionaries and their families that escaped the recent massacre of Christians in China. After having been held prisoners for twelve days in the Yamen of the Taotai of Ching Ting, several Protestant missionaries and their families were allowed to leave the town in which they had been detained, and were permitted to embark on the 16th of July. The authorities placed three half-rotten boats at their disposal. The fugitives arrived at Tchang on the 22nd of the same month, and there embarked on a commercial steamer, which conveyed them to Shanghai. The Catholic priests would not, it is said, consent to leave Ching Ting. According to the account given by the Protestant missionaries, the Taotai did nothing to put a stop to the disturbances. They declare that they were at a loss to know why their houses and establishments were attacked. The Protestant missionaries also confirm the statement which has already been made—that the Catholic missions were not attacked till after the English and American establishment had been destroyed. The rioters stole 40,000 taels from the resistance of the Catholic Bishop,

M. Ouvrard, a Catholic missionary, had, according to the latest news received, been assassinated in one of the establishments of the Catholic mission, situated at a distance of seventy kilometres from Ching Ting.

## Friday, October 15.

—Deaths last week, 390.

—*Times of India:* If we may accept the statements of a correspondent of a local native contemporary, the inhabitants of Khergaum and adjacent villages have profited by the example set them by the inhabitants of Ireland, and adopted a system of boycotting worthy of the inventors of that ingenious form of intimidation. The object of the boycotter's wrath, singular to relate, is the Abkari Department. Actuated by a stern sense of duty the inhabitants of the villages in question are said to have entered into a solemn compact not to swell the coffers of this iniquitous department by drinking spirituous liquors. A class of people called *Dhedia* have appointed a *Patel*, whose sole business it is to watch for sly topers who break the compact and report them to the *Punchayet* who have assumed the right of inflicting fines upon backsliders. In the event of the *Patel* failing to report cases of this kind he is liable to a fine of Rs. 25. Further, a reward of five rupees is promised to the man who may catch a *Dhedia* red-handed, or perhaps it would be more appropriate to say wet-lipped, in the act of drinking intoxicants.

—Same: Exchange.—The market opened strong in sympathy with the price of 1s. 5 13-32d. paid for Telegraphic Councils. We hear of business being done at quite top prices, say 1s. 5⅝d. for three months' credits But, as is frequently the case on Thursday, the market quieted down during the day, and rates leave off 1-32 lower than they opened.

—Captain Hughes has been condemned to pay a fine of Rs. 15 for assaulting Mr. Setna and Rs. 10 for assaulting Mr. Jehangir Dosabhoy Framji.

—The first through train on the Bellary-Kistna State Railway left Guntakul on Saturday last at seven in the morning, and reached Nundyal, ninety miles distance, at 2-30 in the afternoon.

—To-day's papers: Simla, 14: Reports from Upper Burma, for the week ending the 10th October, state that on the 8th the number of people relieved at Mandalay by the free distribution of rice was 592; the number daily employed on relief works was 5,815.—A few dacoities have occurred in the Mandalay district. Kyoukse, Ava and the Pagan districts are generally quiet.—A new post has been established between Ava and Kyoukse; another is being established at Saging.—The eastern Myingyan district is quiet. In the western Myingyan district the troops encountered a band of dacoits, inflicted severe loss on them, and captured a few muskets and jingols.—The disarmament of the Myingyan district is progressing.—The crop prospects are good, but at Pagan rain is wanted.—The dacoits continue active in the western part of the Minbu district. A gang was surprised by the police; 10 dacoits were killed, and 4 captured.—The crop prospects in Minbu are good.—There is no news from Bhamo.—Lower Burma is quiet, but the dacoities continue in the Prome district.

# Selections.

## THE PRAYER OF FAITH FOR BODILY-HEALING.

[FROM THE "*Chicago Tribune.*"]

THE most wonderful case of healing brought to the attention of our reporter, was that of Mrs. Foreman, the wife of a prominent resident of Oak Park, an insurance adjuster for the Franklin Insurance Company. A little over a year ago, she was, by the mismanagement of a physician, attacked seriously with blood-poisoning. So bad did she become, that she was covered with running sores from head to foot. One of her eyes was made totally blind while the other was sympathetically affected. Her lungs also were troubling her; altogether, she was in a most pitiable condition. Her husband's business required that he should travel a portion of his time. Four weeks ago, he was forced, against his will, to go to Michigan. During his absence, Mrs. Foreman became much worse, so much so, in fact, that physicians gave up all hope, and telegrams were sent the husband, 'Come home quickly; wife is dying.' Upon his return journey, he bought a copy of the *Tribune* containing the account of the faith cures, and he thought that perhaps she might be benefited in the same way. When he got home, he told his wife of healing in the Jordan family, and both in the fulness of their love to God, and trust in Him, began to pray.

The husband knelt at the wife's bedside, and they sent up their petitions for relief. Mrs. Foreman, upon opening her eyes, was rendered happy by having perfect eyesight restored in a period of time not longer than of the lightning's flash. Not only was this so, but that instant, her sores began to heal, and within the short space of a week, she became perfectly well; the running sores lost their inflammation, scaled off, and she was healed. She considers it a miracle, and it can hardly be considered anything else. The scars upon her arm show how severe and deep-seated was the disease. The most remarkable part of this story is, that Mrs. Foreman rose from her knees, on that memorable night *well*, dressed herself, and became at once busy about her household concerns. Ten minutes before, she had been in a dying condition; half an hour afterwards she carried a well-grown, three-years-old child upstairs to bed. The second day after this, she came to Chicago with a friend, a prominent lady of Detroit; the next day, she started upon a visit to Milwaukee. Since then, she has been perfectly well, with the exception that last week, one of her eyes again became very much inflamed. Filled with faith, she prayed for relief. It came instantly, and yesterday, her eyes were in perfect condition. She said that she knew, while praying, that her petition would be answered, and, in fact, it was answered as soon as asked. Mrs. Foreman told the reporter that she knew the Lord had work for her to do, and, consequently, she had identified herself with the Midnight Mission of Chicago, which is doing a great and noble work in rescuing the fallen and perishing. There is no doubt about the truth of the statements given, regarding the cure of Mrs. Foreman. They are well known to all residents of Oak Park. Even the bitterest sceptic cannot find fault with the testimony.

When visiting at Oak Park, I saw and spoke with Mrs. Foreman, who is now an active Christian worker.—Editor.

## LIGHT ON DARKNESS.

SCARLET fever or small pox, or any other contagious disease which is liable to attack a person through no fault of his own, the Contagious Diseases Acts, 1866-9 do not deal with. They do not provide medical assistance, or careful nursing, or hospital accommodation for the honest but indigent sick. They do not provide for the sustenance of needy families while the bread-winner is laid aside by illness or accident. Objects such as these are worthy; but the mission of the Contagious Diseases Acts is of a different character. No one would infer from their title that their aim is not to heal ordinary diseases, but to prevent one particular disease by selecting non-contagious women for the use of licentious men.

It will be seen that the Contagious Diseases Acts, 1866-9, refer to a disease that arises from immorality.

To prevent this immoral disease, ostensibly amongst soldiers and sailors, Government has brought into existence elaborate and expensive machinery, which is now in operation in 18 large districts, and which some persons desire to see extended to the whole kingdom.

By this machinery, female prostitutes are registered as systematically as births, marriages, and deaths. By this machinery they are compelled to undergo a periodical indecent examination. By this machinery they are detained in hospital when their condition would endanger the health of the libertines who use them. By this machinery, in a large degree at the expense of virtuous citizens, Government becomes procuress for the lusts of man.

The Contagious Diseases Acts have created a disciplined army of prostituted women, who consider themselves so much the servants of the Crown that they now complain because they are not comfortably housed by the Authorities. They place themselves in the same category with postmen and policemen, and call for privileges which Government accords to neither. Being registered by Law, examined by State-paid surgeons, and gratuitously cared for in State-supported hospitals when diseased, they regard themselves with some show of reason as public servants engaged in a lawful calling. They designate themselves "Queen's women," and because the Queen is the head of the government, evidently suppose that she approves of their profession.

At one time fallen women, after a short experience in a career of sin, gladly welcome the out-stretched hand of societies seeking their rescue, but Rescue societies affirm that it is almost impossible to reclaim the "registered." Harlots in "subjected districts" no longer hang down their heads, and go about their horrible occupation under a feeling of shame. They practice impurity under the sanction of Her Majesty's Government; they walk the streets with some sort of dignity, for they have been examined by Authority and by being allowed at large, are practically licensed and guaranteed clean for hire. To offer to rescue and fit them for domestic service is to insult their dignity, and cast a *slur* upon their calling. Cooks and housemaids are all very well in their way, but their occupation is not made the special subject of Acts of Parliament, nor is the cost of their board and lodging and medical treatment in times of sickness regularly provided for in the National Estimates.

It is patent that the Contagious Diseases Acts not merely select non-contagious women for male prostitutes at the public expense, but at the expense of THE PUBLIC ESTIMATE OF VIRTUE. Is it desirable, then, to Extend these Acts, or to Repeal them?

## TELEGRAPHIC NEWS.

*Sophia, October 7th:* The Bulgarian Government has sent a note to the Great Powers protesting against the action of General Kaulbars in Bulgaria.

*Paris, 7th:* M. de Freycinet announced to the Council of Ministers to-day that the difficulty, which has lately risen between France and Madagascar, is on the point of settlement.

*Suakin, 7th:* The "friendlies" have succeeded in capturing Tamai this morning, killing two hundred men belonging to Osman Digma's force.

*Vienna, 7th:* Count Taafe, the Austrian Prime Minister, speaking in the Reichsrath to-day, said that there is no ground for apprehension of loosening the close and trustful relations which exist between Austro-Hungary and Germany.

*Rome, 7th:* Cholera has broken out here.

*London, 8th:* Serious affrays took place between a number of French and an English

fishermen at Ramsgate yesterday.

*Dresden, 8th:* Lord Randolph Churchill arrived here to-day. His lordship is touring *incognito*.

*Ismailia, 8th:* The troopship *Serapis*, outward bound, for Bombay, passed through the Canal to-day.

*Vienna, 9th:* An anarchist plot has been discovered, the object being to set fire to the timber yards and public edifices in Vienna. A large quantity of dynamite has been seized by the authorities.

*London, 10th:* The Indian and Colonial Institute will open next year on the site of the present exhibition, pending the erection of a permanent building. The exhibits in the present Indian and Colonial Institute will form a nucleus.

*Sophia, 10th:* A circular has been issued by the Regency to the different Consuls, threatening all foreigners who meddle with the elections with expulsion from the country. M. Neklindoff, the Russian Consul, has returned the circular and suspended diplomatic relations with the Regency, pending receipt of orders from General Kaulbars.—The elections for the Grand Sobranje commenced yesterday, when one hundred and fifty peasants from the neighbourhood of Sophia, at the initiative of M. Neklindoff, attempted to obstruct the proceedings, and an armed conflict ensued in which many were wounded. The gendarmerie eventually dispersed the mob.

*London, 11th:* The *Times* of to-day, in a leading article, deprecates the admission of natives into the Indian Civil Service, and holds that it is necessary to govern India upon English and not native principles and by English administrators.

*Sophia, 11th:* In the elections for the Grand Sobranje the Government party have gained a crushing majority. The Russian Consuls in the principal towns throughout Bulgaria have attempted to prevent the elections.—M. Neklindoff, in obedience to orders received from General Kaulbars, has notified to the Bulgarian Government that the elections are illegal and valueless. He has also protested against the rioting and treatment of the peasants.

*Vienna, 11th*: Lord Randolph Churchill arrived here to-day from Dresden.

*St. Petersburg, 12th:* The Russian Press regard the pacification of Bulgaria as quite hopeless, and state that decisive action on the part of Russia is not far distant.

*London, 12th*: Captain Moonlight and two others of the gang have been arrested at Beherbue, County Cork.

*Halifax, 12th:* An American schooner has been seized in Shellburne Harbour, Nova Scotia, and fined for failing to comply with the regulations of the port inasmuch as the vessel was not duly reported to the customs. The captain of the schooner persisting in hoisting the American flag whilst under seizure the captain of H. M. S. *Terror* lowered the schooner's flag and placed an armed guard on board.

*Moscow, 12th:* The *Moscow Viedomosti* urges the occupation of Bulgaria by Russia, and adds that the will of Russia remains free, and that there is no need to listen to the wishes of foreign Powers.

*London, 13th*: The basis of a scheme for the government of Ireland by the formation of four national councils to represent each province of Ireland is not credited. The information first appeared in the columns of the *Daily News*.

*Sophia, 13th:* The Bulgarian Government, in reply to M Neklindoff's notifications that the elections were illegal and valueless, states that the Grand Sobranje alone can be the judge as to the legality of the elections. The Government have also declared that M. Neklindoff is answerable for the rioting which took place last Sunday.

*Constantinople, 13th:* It is persistently reported here that France and Russia are pressing the Sultan to demand the evacuation of Egypt by the British, and are in other respects opposing England.

*London, 14th:* The *Pall Mall Gazette* publishes a memorandum from Lord Charles Beresford to the Board of Admiralty, in which he vehemently condemns the shortness of the *personnel* of the English Navy and the insufficiency of the supply of coals and munitions. He also condemns our tardiness in mobilising, and says there are no plans ready for a campaign. He insists on the extension of the Intelligence Department, and, in conclusion, urges the necessity of taking steps to organise and prepare for war.


## A WOMAN'S SUFFERINGS AND GRATITUDE.

### A VOICE FROM AUSTRIA.

NEAR the village of Zillingdorf, in Lower Austria, lives Maria Haas, an intelligent and industrious woman, whose story of physical suffering and final relief, as related by herself, is of interest to English women. "I was employed," she says, "in the work of a large farmhouse. Overwork brought on sick headache, followed by a deathly fainting and sickness of the stomach, until I was unable to retain either food or drink. I was compelled to take to my bed for several weeks. Getting a little better from rest and quiet, I sought to do some work, but was soon taken with a pain in my side, which in a little while seemed to spread over my whole body, and throbbed n my every limbs. This was followed by a cough and shortness of breath, until finally I could not sew, and I took to my bed for the second, and, as I thought, for the last time. My friends told me that my time had nearly come, and that I could not live longer than when the trees put on their green once more. Then I happened to get one of the Seigel pamphlets. I read it, and my dear mother bought me a bottle of Seigel's Syrup, which I took exactly according to directions, and I had not taken the whole of it before I felt a great change for the better. My last illness began June 3rd, 1882, and continued to August 9th, when I began to take the Syrup. Very soon I could do a little light work. The cough left me, and I was no more troubled in breathing. Now I am perfectly cured. And oh, how happy I am! I cannot express gratitude enough for Seigel's Syrup. Now I must tell you that the doctors in our district distributed handbills cautioning people against the medicine, telling them it would do them no good, and many were thereby influenced to destroy the Seigel pamphlets; but now, wherever one is to be found, it is kept like a relic. The few preserved are borrowed to read, and I have lent mine for six miles around our district. People have come eighteen miles to get me to buy the medicine for them, knowing that it cured me, and to be sure to get the right kind. I know a woman who was looking like death, and who told them there was no help for her, that she had consulted several doctors, but none could help her. I told her of Seigel's Syrup, and wrote the name down for her that she might make no mistake. She took my advice and the Syrup, and now she is in perfect health, and the people around us are amazed. The medicine has made such progress in our neighbourhood that people say they don't want the doctor any more, but they take the Syrup. Sufferers from gout who were confined to their bed and could hardly move a finger, have been cured by it. There is a girl in our district who caught a cold by going through some water, and was in bed five years with costiveness and rheumatic pains, and had to have an attendant to watch by her. There was not a doctor in the surrounding districts to whom her mother had not applied to relieve her child, but every one crosses themselves and said they could not help her. Whenever the little bell rang which is rung in our place when somebody is dead, we thought it was for her, but Seigel's Syrup and Pills saved her life, and now she is as healthy as anybody, goes to church, and can work even in the fields. Everybody was astonished when they saw her out, knowing how many years she had been in bed. To-day she adds her gratitude to mine for God's mercies and Siegel's Syrup."

MARIA HAAS.

The people of England speak confirming the above

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"E Peel"

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"Pro. Edwin Eastwood, J. B."


## PASSENGERS SAILED

Per P. and O. Str. *Bengal*, 15:

For London—Mr Morris, Mr Otto Gfroer, Mr Jehangir Dosabhoy Framjee, and Mr W H P Sherman

For Marseilles—Mr and Mrs Wicks, Mrs Grant, Mr and Mrs Barbour and 2 infants, Mr and Mrs Oliver and 2 children, Mr and Mrs A C Learmouth and 3 children, Mrs Peile, Mr J Duncan, Miss Duncan, Master Duncan, Mr E B Beardmore, Mr C Capelle, Mr Kavasjee Merwanjee Sett and Col H R Stewart,

For Brindisi—Capt Barrow, Mr J R Fitzgerald, and Hon H E Sullivan

For Aden—Mr Grant

## PASSENGERS ARRIVED

Per Str. *Archimede*, 9:

Mr and Mrs Ross, Mr and Mrs Christie, Mrs Gordon, Miss Fling, Miss Stern, Mr and Mrs Nutting, Mr and Mrs Ostermayr, Mr and Mrs E Smith, Mr Harris Sala, Col Shakspear, Col Hutchinson, Mr W Hark, One gentleman, Mr Butcher, Mr and Mrs Franke and 2 children, Mrs Reid and child, Mr H Berkeley, Mr Glattfelder, Mr Gok, Mr Boke, Mrs Huber and two children, Mr and Mrs Marx, Mrs Stengel, Mrs Leiber, Mrs Berkier, and Mr Ledermann

Per P. and O Str. *Rohilla*, 11:

From London—Mr Cocksedge, Mrs Lawrie and child, Mr J F Pennock, Mr A C Pennock, Mrs Pennock and infant, Mr J Mathews, Mr J Newall, Maj F S Carr, Mr and Mrs Hutchinson, 2 children and infant, Mrs Adams, Miss Cadell, Miss Taylor, Mr and Mrs H Sewell, Mrs Curtis and 3 children, Mrs William Hyde, Mrs Wager Hyde and child, Miss Sellon, Mr H C Sheridan, Mr T O'Brien, Mrs and Miss Caldecott and child, Mr Jerdon, Capt an l Mrs W de Burgh, Mr and Mrs Mitchell, Mr and Mrs Fairbairn and 2 infants, Mr J Reid, Mr and Mrs Wilson, Miss and Master Wilson, Mr J W Hall, Mrs Somerville Grieve, Miss Murray and 2 infants, Mrs Crimmins, Miss D Saunders, Mr T Morgan, Capt J Hansen, Mrs Hall, Mr Richmond, and Mr J T Coles

From Venice—Mrs Farran and 2 infants, Mr and Mrs H G Simmonds, Mr H A D Wathen, Mr Squires, Mr C Hasenbalg, Mr G Foster, Mr Cordery, Mr K G Kadgil, and Mr and Mrs Barrett and infant

From Brindisi—Major R Elliott Lockhart Rev E Sell Col and Mrs Jarrett and infant Col C M Browne Col W R K Banbury Mr and Mrs Macleod Mr A Dhunjeebhoy Major J A Little Mr H Hastings Lieut Col H H Hallett Col Caldecott Mr Patterson Mrs Monk Mr and Mrs Broadhurst Mr A T Mackenzie Rev G A Lefroy Mr and Mrs French Archbishop Goethals Mr J Dillon Mr R Innes Mrs C H Hill Mr C Sheridan Mr R O Wales Major Darwin Mr R Clarke Mrs Brandon Mr Rooper Surg Maj Johnson Mr Leslie Saunders Mr W Corman Mr S A Bedwar Miss Forsyth Mrs Mansel Mr Justice Tyrrell Mr H Read Mr Faulding Mrs Shaw Mr G W Tucker and Mr Monks

Per Str. *Arabia*, 13:

From Liverpool—Miss Budden, Mr and Mrs Burn, Lieut Col and Mrs Battiscombe, Mrs Christie and three Misses, Mr Christie, Master Christie, Mr Foote, Mr and Mrs Gillion and three children, Mr and Mrs Harbury and child, Mr J M Kerr, Mrs Wilson and child, Capt Welshman, Mr George Duff, Mr Creswell, and Mr Ridgeway

# Domestic Occurrences.

## BIRTHS.

THORLEY—September 25th, at Dharwar, the wife of Mr. W. Thorley, of a son.

LYON—October 6th, at Bangalore, the wife of the Rev. J. Lyon, of a son.

CLARK—At Allahabad, on the 7th October, the wife of Mr. D. S. Clark, of a daughter.

## DEATH.

RHENIUS—October 8th, at Richmond Town, Bangalore, after a long illness, the wife of T. Rhenius, Esq., aged 60 years.

# Advertisements.


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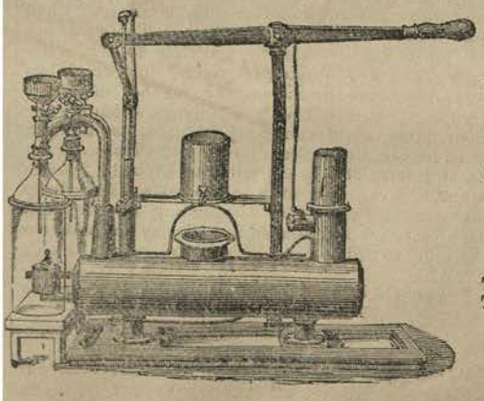

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FRANK J. CLARK,
*Hony. Treasr.*

*Bombay*, 19*th July*, 1886.

Owing to the above increase of price a large stock of books in all departments of Christian literature, in bindings more or less faded, has been set aside for sale at one-half the old rates (viz. at -/5 annas to the Shilling, English price.)

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